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CENTENNIAL CELEBRATION.

HISTORICAL ADDRESS

BY

ROGER WELLES, ESQ.

AND

POEM

BY

MISS MARY K. ATWOOD,

DELIVERED IN THE

CONGREGATIONAL CHURCH,

NEWINGTON, CONN.

July 4, 1876.

HARTFORD:
THE ALLEN AND SHERWOOD CO., PRINTERS.
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PREFACE.

THE people of Newington, after mutual consultation, determined to celebrate the Centennial anniversary of our nation's declared independence by observances designed to revive and perpetuate the memory of the early settlers of the town, as no less worthy and no less essential to a true history than that of our Revolutionary ancestors.

At a meeting of citizens, early in the summer, committees were appointed and assigned to special duties; and to their well-directed efforts is to be attributed much of the success of the celebration.

The day was ushered in with firing of cannon and ringing of bells.

At ten o'clock the Congregational church, which had been opened for the occasion, was densely crowded with an eager throng of citizens and strangers; and Charles K. Atwood, at the invitation of the Committee of Arrangements, took the chair.

The following is the order of exercises in the church:

1. VOLUNTARY.
2. READING OF SCRIPTURE AND INVOCATION, by the Rev. William J. Thomson.
3—SINGING—"Glorious Day of Liberty"
4. READING OF DECLARATION OF INDEPENDENCE, by John G. Kellogg.
5. SINGING—"Who shall Sever Freedom's Shrine?"
6. HISTORICAL ADDRESS—Roger Welles.
7. INSTRUMENTAL MUSIC.
8. POEM—Mary K. Atwood.
9. SINGING—"My Native Country," followed by the Doxology in long metre.
10. BENEDICTION.

After the services at the church—which occupied two and one-half hours—were concluded, the audience and those who had been unable to gain ad-

mission crossed the street to the Town Hall, where a liberal collation had been spread, sufficient to satisfy the wants of all, and more.

The upper hall was devoted to the display of ancient relics.

The number and variety of the articles here shown excited much surprise, and the exhibition was full of interest.

At two o'clock a procession, marshaled by Lieut. Lester Whiton, and led by the music of fifes and drums, paraded the streets.

In this cavalcade was prominent a covered wagon containing thirteen young ladies, representing the original States, and another in which rode thirty-eight little girls dressed in white, having their heads encircled with evergreen wreaths, representatives of the thirty-eight States now embraced in the Federal Union.

But to many, the most interesting part of the display was that which marked the contrast between the present and the past.

Here we saw the aged, white-haired farmer, with weary, dragging feet, driving his team to the hay-field, followed by his sons and a negro slave or two, carrying their uncouth and clumsy implements. After them came the modern mower, tedder and sulky-rake, drawn by prancing horses, and driven by men who looked as if labor were but sport to them.

In another part of the line rode a "gentleman of the old school," in knee-breeches and powdered wig, with a lady seated on a pillion behind him, who retained her unaccustomed position by a firm clasp of the arm around his waist.

Then came a "chaise," whose claim to antiquity none could dispute, occupied by a gentleman and lady clothed in garments of a previous century. These were followed by a line of glittering carriages, and ladies and gentlemen riding their horses after the manner of nowadays.

The contrast in the military part of the parade, between the modern guard and the Continentals who wintered at Valley Forge, was equally prominent.

The day was closed with the firing of cannon at sundown, and a brilliant display of fire-works in the evening.

Thus ended a well-spent day, long to be remembered in Newington. No accident or untoward event occurred to mar its enjoyment. The presence and kind greetings of many residents of neighboring towns—natives of this place—and others, contributed to the pleasure of the occasion. Notwithstanding the prolonged and close confinement in the church, the Address and Poem were listened to with fixed attention, and received with warm applause.

HISTORICAL ADDRESS.

The citizens of Newington having decided to hold a Memorial Celebration on this Centennial anniversary of our American Independence, we gather to-day in this house built by our fathers, that we may spend a little while in calling to mind some of their honored names and achievements.

Until Newington was incorporated a town, on July 10, 1871, it had been a part of the town of Wethersfield. The children and grand children of the first settlers of Wethersfield became the first settlers of Newington. The two towns have a common origin and a common history; and in order to tell the story of Newington accurately, we must also tell the story of Wethersfield to a considerable extent. A brief survey of the settlement of the ancient town will not be out of place.

COLONIAL SETTLEMENT.

The first settlers of the towns of Hartford, Windsor and Wethersfield came mainly from the towns of Newtown, Dorchester and Watertown, in the colony of Massachusetts Bay.

At a General Court of that colony, held at Boston, May 14, 1634, the people of Newtown (afterwards, May 2, 1638, called Cambridge), who were under the pastoral care of the Rev. Thomas Hooker, had leave granted to them to seek out some convenient place to which they might remove their habitations, with promise that it should be confirmed to them, if it were not prejudicial to any other plantation.[1]

They complained of straightness for want of land, especially meadow land, and with a view to removal, proceeded to

[1] 1 Mass. Rec., 119.

send men to spie out the land—first to Agawam (now Springfield) and Merrimack,[1] in that colony, and in July, 1634, six inhabitants of Newtown went in the vessel *Blessing* (bound to the Dutch Plantation) to discover Connecticut River, intending to remove their town thither.

In September, 1634, at a General Court held in Newtown, formal application was made by the inhabitants of Newtown for removal to Connecticut. The matter was debated for several days, and with considerable feeling.

The principal reasons given for their removal were: 1. Their want of accommodation for their cattle. 2. The fruitfulness and commodiousness of Connecticut, and the danger of having it possessed by others, either Dutch or English. 3. The strong bent of their spirits to remove thither. Mr. Hooker is said to have alleged that it was a fundamental error that the towns in that colony were set so near to each other.

No definite conclusion was arrived at by the court. A majority in numbers were for the removal, while a majority in authority were opposed to it.[2]

Under these circumstances it is not to be wondered at that the attractions of the Connecticut Valley, with its broad and rich meadows, enticed some of the more adventurous of the inhabitants to brook no further delay of the General Court, and to migrate without civil sanction. It is said that, during the same autumn, some of the inhabitants of Watertown removed to Connecticut and built their huts in Wethersfield, called then by its Indian name of *Pyquaug* (meaning "an open place" probably referring to the broad, open meadows of Wethersfield), and which locality these settlers called Watertown, after the town from which they migrated. Their precise location is supposed to have been on what was afterwards called "Poke" or "Folley Hill." Here they built their log huts and passed the following cold winter, and were the first permanent settlers of the colony of Connecticut.[3] They were separated from their friends by long miles of forests and swamps, shut out from the world, surrounded by savage beasts and wild Indians. But they "trusted in God, and kept their powder dry."

In the following spring, at a General Court of the mother col-

[1] 1 Winth. Jour., 132.
[2] 1 Winth. Jour., 140.
[3] 1 Trumb. His., 59. 1 Conn. Rec., 513. 1 Stiles' Ancient Windsor, 98. Belden's Ms., Hist. Soc. Library.

ony, held May 6, 1635, formal liberty was granted to the inhabitants of Watertown to remove themselves to any place they might think meet to make choice of, provided they continued still under that government.[1] And on June 3, 1635, like leave was granted to the inhabitants of Dorchester for their removal.[2] Also three pieces (guns) were granted to the plantations that should remove to Connecticut, to fortify themselves withal. They apparently recognized the fact that "Heaven helps those who help themselves." And the same court, September 3, 1635, granted power to any magistrate to swear a constable of the plantations at Connecticut, when the inhabitants should desire the same.[3] Law and order were to be supreme, even in the wilderness.

In November, 1635, about sixty men, women and little children, with their cows and swine, went by land to Connecticut, where they arrived safe, after a tedious and difficult journey.

Those who migrated from Newtown settled mainly at Hartford, called by the Indians *Suckiaug* (meaning "black-earth," in probable reference to the rich dark soil of the Hartford south meadows), and which they named Newtown; while those who went from Dorchester settled in Windsor, called by the Indians *Matianuck*, and which they named Dorchester. So that in the year 1635 permanent settlements were effected at Hartford and Windsor; and that already made at Wethersfield was enlarged.

At a General Court, held at Newtown, in Massachusetts, March 3, 1635 (N. S. March 14, 1636), a commission was granted to eight persons to govern the people of Connecticut for the space of a year. The preamble of the commission runs as follows:

"Whereas, Upon some reason and grounds, there are to remove from this our commonwealth and body of Mattachusetts in America, divers of our loving friends, neighbors, freemen and members of New Towne, Dorchester, Watertown and other places, who are resolved to transplant themselves and their estates unto the river of Connecticut, there to reside and inhabit; and to that end divers are there already, and divers others shortly to go," etc.[4]

Roger Ludlow and seven others were authorized to hold a court in Connecticut, and administer justice.

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[1] 1 Mass. Rec., 146.
[2] 1 Mass. Rec., 148.
[3] 1 Mass. Rec., 159.
[4] 1 Mass. Rec., 170.

In May, 1636, Mr. Hooker, of Newtown, and the most of his congregation, started for Connecticut by land. His wife was carried in a horse-litter, and they drove 160 cattle, and lived on the milk of their cows by the way. They settled at Hartford.

Five of the eight commissioners appointed for the new plantations held their first court in Connecticut, at Newtown (now Hartford), on the 26th day of April, 1636 (N. S. May 7, 1636), when, among other things, Daniel Finch was sworn a constable for Watertown; and, as they had migrated without their pastor, the formation of a church there was approved.[1] It consisted of Andrew Warde. Jo. Sherman, Jo. Strickland, Rob't Coe, Rob't Reynolds and Jonas Weed. The same commissioners held their next court at Dorchester (now Windsor), June 7, 1636, when it was ordered that a watch be maintained in each town, and Samuel Wakeman was ordered to survey the breadth of Watertown, towards the mouth of the river.[2]

A third court was held by six of the commissioners at Watertown (now Wethersfield), September 1, 1636.

Four other courts were held at Newtown before the year expired for which their commission was granted. Thus Connecticut was governed for one year under the jurisdiction of Massachusetts. The commission was never renewed, nor did Massachusetts assert any further claim of jurisdiction over this distant settlement. The government, of course, fell into the hands of the people.

At the last court of the commissioners, held February 21, 1636 (N. S. March 4, 1637), the names of the three towns were changed to Harteford, Windsor and Wythersfeild, and their boundaries were for the first time established. These were not very definite, but sufficiently so for their scanty population.

Wethersfield extended down the river from Hartford, six miles in breadth from north to south, and ran over the river, east, three miles into the country; while its length westward was left indefinite.[3]

The first court that met after the Massachusetts Commission had expired, was held at Hartford, March 28, 1637, when the

[1] 1 Conn. Rec., 1 and 2. The town records of Wethersfield show that on April 22, 1647, Joshua Jennings was employed by the townsmen to put up seats in the meeting house, and finish off one end. Rev. Henry Smith was the first minister.

[2] 1 Conn. Rec., 2 and 3.

[3] 1 Conn. Rec., 7 and 8.

name of Mr. Thomas Welles first appears as one of the magistrates. He was not named in the commission.

These magistrates were appointed by committees of the several towns, invested by them with authority, and sworn to the faithful performance of their duties. Mr. Welles was afterwards Secretary and Governor of the colony, and his descendants are to be found to-day in Hartford, Wethersfield, Newington, and probably in most of the States in the Union.

The next court was held May 1, 1637, and was called a "General Court"; and, for the first time, was composed in part of nine committees, or deputies, from the three towns, and was the first General Assembly of the colony.

The important measure of waging an offensive war against the Pequot Indians was decided upon, and a levy of ninety men from the three plantations was ordered. Hartford was to furnish forty-two; Windsor, thirty; and Wethersfield, eighteen. Afterwards an additional levy of ten men was ordered: From Hartford, five; Windsor, three; Wethersfield, two.

The expedition was crowned with success. The proud and insolent Pequots were almost exterminated, and the white men rendered more secure in the possession of their lands. The lesson was a severe one to the Indians. But our fathers had amicably purchased their territory of these native proprietors, and they thought it necessary that it should be fully understood that they were determined to maintain their fairly-purchased possessions.

BOUNDARIES OF WETHERSFIELD.

Wethersfield was purchased of Sowheag, sometimes called Sequin, who was Sachem of the Mattabeset, or Mattabesic, tribe of Indians, and lived at Mattabeset, now Middletown. He, some time after the settlement of Pyquaug, sold to the Wethersfield men, for a consideration which was satisfactory to him, all the land covered by their plantation—six miles from north to south, running east from the river three miles, and west from the river six large miles into the wilderness. The contract with Sowheag seems to have been an oral one, as it is not on record, and as subsequently it is referred to as such in a deed of the same tract to the town by the heirs of Sowheag, confirming the former grant, dated December 25, 1671, and signed by

Turramuggas, Sepannamaw (squaw, daughter to Sowheag), Speunno Nabowhee, Weesumpshie and Waphanek.

The western boundary of Wethersfield was first established by authority by a court held December 1, 1645, when it was ordered that the plantation called Tunxis should be called Farmington, the eastern bounds of which were to meet with the western of the River Plantations, "which are to be five miles on this side the Great River." These continued the boundary lines of Wethersfield until they were extended five miles still further east by the General Court, held October 15, 1672; and afterwards—October 10, 1673—a deed of this additional tract was obtained from the Indians, signed by Tarramuggas, Massecuppe, Wesumshye, One Peny, Nesaheeg, Seocket and Pewompskin; and the whole territory was confirmed to the town by the patent of the Governor and Secretary of the colony, dated February 17, 1685.[1]

PATENT TO THE TOWN.

The colonial charter of Charles II., dated April 23, 1662, had granted certain rights and privileges to the colony of Connecticut, which the people cherished with jealous care; and becoming fearful that this charter would be taken from them, the General Court ordered that patents or deeds of their lands should be granted to all the towns then existing. The patent of Wethersfield granted the land bounded north by Hartford, east "on the wilderness—full eight miles from the Great River," south on Middleton, and west on Farming-

[1] It will be noticed that the land purchased from Sowheag ran west of the river "six large miles into the wilderness"; while the boundary fixed by the court was five miles west of the river. The boundary was actually established in accordance with the grant of Sowheag. The two towns of Wethersfield and Farmington appointed committees who agreed upon the boundary line October 29, 1670, as follows:

"Articles of agreement betwixt the Committee of Wethersfield and Farmington, in reference to the bounds betwixt the towns, as followeth, viz.: That John Nott, Sam'l Borman, Jno. Riley, Hugh Wells, for Wethersfield, and William Lewis, Sam'l Steel, Jno. Stanley & John Wadsworth, for Farmington, in reference to the premises have agreed as followeth, to wit: That the heap of stones on the east side of a bogie meadow, that is the utmost extent of Hartford and Wethersfield bounds westward, and Farmington eastward; and from thence to run to a white oak tree marked on four sides, standing about a mile to the south of Matabesett River on rising land and is the utmost extent of Wethersfield bounds westward, at their Southwest corner, and Farmington bounds Eastward. And there at that tree we jointly agree to have a heap of stones or a ditch within the space of twelve months after the date hereof; and a straight line betwixt these two corners shall be the perpetual bound marks betwixt Farmington and Wethersfield, which is already endeavored, running half a point to the west of the south from the heap of stones till we come to the marked trees, being the stated conclusion of the right line by the committee above specified. As witness our hand this 29th day of October, 1670." (2, Weth. Rec. 8)

As Farmington lay west of the three river plantations, it may be that the five miles between it and the river were measured from the river at Hartford, from which point the river tends eastward, both north and south.

ton, to "Capt. Samuel Tallcot, Capt. John Chester, Lieut. James Treat, Mr. Samuel Wolcot, Mr. John Deming, Sr., Mr. Robert Wells, Mr. John Robins, Mr. John Hollister, Mr. Samuel Wells and Mr. Richard Smith and the rest of the said present proprietors of the township of Wethersfield, and their heirs and assigns forever," to have and to hold the same, "according to the tennour of His Majestie's Mannour of East Greenwich, in the County of Kent, in the Kingdom of England, in free and common soccage, and not in capitte, nor by Knight's service, they yeilding and paying therefore to our Soveraign Lord the King, his heirs and successors, only the fifth part of all the oare of Gold and Silver, which from time to time and at all times forever hereafter shall be there gotten, had or obtained in lieu of all rents, services, dueties and demands whatsoever, according to charter." These words, relating to the tenure, are taken almost word for word from the charter itself. And the effect would seem to be the same as if Wethersfield had been transplanted from the banks of the Connecticut to the banks of the Thames, and set down in the royal demesnes of East Greenwich, under the windows of his Majesty's palace. The tenure of "free and common soccage" was free, honorable and certain, more so than any other feudal English tenure; and peculiarly so in the county of Kent, where Saxon liberty flourished under Norman conquest, where primogeniture had no existence, and where the soil was trodden by no villein or slave. It was a fit tenure to be granted to our liberty-loving fathers, and sacredly did they preserve it until July 4, 1776, when the old bell of Independence Hall, at Philadelphia, proclaimed liberty throughout all the land unto the inhabitants thereof, when every man became possessed of an allodial title to his lands, held of no superior, but of himself only, as his own lord paramount. The freest of all the English tenures languished and died when transplanted to American soil.

COLONIAL AND TOWN GRANTS OF LAND IN NEWINGTON.

Under its two Indian purchases Wethersfield embodied a tract of land fourteen miles long by six broad, an area of 84 square miles, or 53,760 square acres. But land was cheap in the ancient times, and both the General Court and the

town made lavish grants of this magnificent domain. These grants were of all sizes, up to three hundred acres to a single individual.

At a General Court, held October 10, 1639, it was enacted that "the townes of Hartford, Windsor, and Wethersfield, or any other of the townes within this jurisdiction, shall each of them have power to dispose of their own lands undisposed of, and all other comodityes arysing out of their owne lymitts bounded out by the court."[1]

This privilege was freely exercised, and the records of colony and town are full of these grants. The first grant of land contained within the limits of what afterwards became the parish of Newington was made by the General Court, at a session held October 8, 1668.

SERG'T RICHARD BECKLY'S GRANT.

It was a grant of three hundred acres to Serg't Richard Beckly, lying by Mattabesett river, half a mile wide, on both sides the river, to run up from New Haven path. This grant of the court was confirmed by vote of the town at a meeting held February 23, 1670-71, with a further grant of "ten acres nigh his house."[2] And in the record of this grant it is described as land which he obtained "by purchase of Terramagas, Indian, with the consent of the court and town, . . . whereon his houseing and barn standeth."[3]

How long his house had been standing in 1671, it cannot now be said, but it is probable that he was the first settler in Newington. Other Becklys settled around him, and gave the name of Beckly Quarter to that locality. Beckly Quarter was permanently annexed to the parish of Kensington in 1754, and is now a part of the town of Berlin.

FIRST DIVISION OF LAND IN NEWINGTON.

At a town meeting held February 2, 1670-71, the town, in the exercise of their right of ownership and supreme power of disposal of lands within their limits, passed a vote that "the land next Farmington bounds, one mile in breadth, that is to say, east and

1 1 Col. Rec., 36.
2 1 Town Votes, 51.
3 3 Town Rec., 104.

west, shall be divided to all the inhabitants,—that is to say, to householders that live on the west side of Connecticut river, in the bounds of Wethersfield, to every man an equal proportion,—that is to say, one man as many as another, to be to them and their heirs forever"; and a committee was appointed, consisting of Mr. Chester, Serg't Nott, Sam'l Borman, Sen., John Rily, Sen., and Hugh Welles, with full power to make the division.

This committee proceeded to lay out this tract of land into seventy-six lots, containing about fifty-two acres each, which proves that there was that number of householders in the town west of the river at that time.

A town meeting was held February 23, 1670-71,[1] when it was voted that no proprietor of any of these lots should make sale of them to any man not an inhabitant of Wethersfield, under penalty of forfeiting his right in said land. It was also voted that there should be one highway, running east and west through the middle of the tract, eight rods in breadth, with sufficient gates at each end.[2] The lots were numbered from north to south. The proprietors then drew lots for their shares in this division of land, comprising about four thousand acres in all.[3]

This division of lots was sometimes called the "west division," or "west lots." It extended from Hartford to Middletown, six miles, while the lots ran across the division, east and west, a mile in length, fronting the east, and abutting west upon Farmington. It is probable that the east end of these lots is now somewhat irregularly marked by the highway running north from the old Academy building, and south by Back Lane, so called. And the highway running east and west by the Academy is possibly the old highway running through the middle of the tract, with end gates.

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[1] 1 Town Votes, 51.

[2] 1 Town Votes, 52.

[3] The lots fell as follows: Tho. Kircum 11, Tho. Wickum 65, Hen. Buck 20, John Curtis 16, Sam. Butteler 32, Jacob Johnson 31, Tho. Curtis 26, Mr. Blackleach 15, Josi. Churchall 18, Capt. Weells (Welles) 66, Sam Haile, Sen., 59, Mrs. Weels (Welles) 8, John Heaile (Hale) 71, Tho. Standish 73, Rob't Frances 56, John Goodrich 39, Eman. Buck 51, Goodwife Stodder 7, John Saddeler 35, Tho. Hurlbut 9, Willi. Moris 14, Alexander Keny 53, John Edwards 58, Jonat. Deming 67, Siges. Richals (Sigesmund Richells) 41, Mr. James Treat 48, Mr Bulkly 13, John Rily, sen., 22, Sam. Boreman 30, Serg. Killburn 69, John Cherry 1, John Deming, Sen., 47, Mr. Tallcutt 63, Isack Stiles 10, Serg. Deming 70, Josi. Gillbert 36, Josepth Wright 28, Tho. Wright 72, Serg. Nott 74, Ensigne Goodrich 19, Anthony Wright 33, John Beckly 52, Mr. Martin 40, Hugh Weels (Welles) 27, Jonat. Smith 6, Sam. Wright 45, Isack Boreman 25, Will. Sa[illegible]ler 43, Micaell Griswold 37, Mrs. Holister 2, Mr. John Chester 29, Sam. Hurlbutt 50, Goodwife Wakely 54, John Bromson 63, Phillip Goafe (Goff) 60, Capt. Attwood 46, Josepth Smith 3, Tho. Williams 23, John Coltman 4, Nat. Butteler 61, Dan. Rose 17, Nat. Boman 62, Tho. Holister 34, Mr. Willard 12, John Belding 40, Amos Williams 24, Len. Dix 41, Tho. Couch 57, Benj. Crane 70, Edward Benton 55, Willi. Warner 64, Nat. Graves 21, Mr. Kemberly 5, Serg. Beetts (Betts) 38, Mrs. Latimer 42, John Robins 75.

SAW-MILL LOTS.

It is probable that the west division of lots was made because there was a demand for it on the part of the inhabitants. Doubtless they wished to own it in severalty, either for purposes of actual settlement, or for getting the timber with which it was heavily stocked.

As early as 1649 a ship was owned in Wethersfield, and on November 7, 1649, the General Court[1] granted "Sam. Smith and the rest of the owners" liberty to get and make so many pipe staves as would freight out the ship the first voyage. Pipe staves were an article of commerce, probably in the West India trade. Saw-mills therefore were in demand to furnish the pipe staves. At a town meeting[2] held October 25, 1677, "there was liberty granted to Eman'l Buck, John Rily, Sam'l Borman and Joseph Rily to build a saw-mill, with sufficient ponding, and also twenty acres of land to each of them forever, and to be about Pipe Stave Swamp, . . . and the mill to be up and fit to work, at or before the last of September next ensuing the date hereof. And Hugh Welles, Serg't John Nott, Serg't John Deming, and Jose. Edwards, are chosen as a committee to lay out the above-mentioned land."

This saw-mill was built at the pond in the center of the place, and Pipe Stave Swamp must have been in the immediate vicinity, east and south, and have acquired its name from the fact, probably, that pipe staves had already been obtained there. The Andrus farm, now owned by Martin Kellogg, so much of it as lies east of the mill-pond, is a part of this original grant, as the town records show[3] that the two Rileys sold 18 acres by estimation of this grant to Joseph Andrus, March 31, 1684, abutting west partly on the pond; and September 24, 1702, Andrus bought the saw-mill itself, with two acres of land, and dwelling house thereon, with the pondage belonging to said mill, the land being bounded on all sides by the common, except the east, where it was bounded on his own land, and being described as located "on or near a place usually called Cowplain."

On March 25, 1680, the town granted[4] to Emmanuel Buck twenty acres of land more, "next his land at the saw-mill, in exchange for half an acre near his house for a highway."

1 1 Col. Rec., 200.
2 1 Town Votes, 77.
3 1 Town Rec., 189.
4 1 Town Votes, 82.

On September 11, 1684, the town "voted that Joseph Andrus shall have a small piece of land near his land by the saw-mill, convenient to build a house and barn on."[1]

There may have been other grants to the saw-mill proprietors. They were justified at the time, no doubt, upon the consideration that the erection of a saw-mill was a matter of public concernment and benefit, especially as we find that in this case the town, regulated the price at which they should sell boards, viz.: at the mill four shillings per hundred, and five shillings at home, for twelve years.

SECOND GENERAL DIVISION OF LANDS IN NEWINGTON.

The grants to the saw-mill proprietors were exceptional in character, and to particular individuals. The next general division of lands in Newington was authorized by vote of the town passed February 23, 1693-94, which provided that "our commons, excepting so much as shall be thought convenient for the feeding of cattle and sheep, and for the use of the town for the getting of stone, &c., shall be divided unto the inhabitants of this town according to the list of their estates, taken and approved in court October, 1693, viz.: that every person shall have his just proportion, according to the list of his own proper estate and right, ... reserving convenient and large highways, and suitable watering places for cattle."

This division, "according to the list," seems unjust and inequitable, but the reason is probably to be found in the fact that since the first division, in 1671, the town had bought of the Indians the whole territory embraced within its limits, and had paid for the purchase by a special tax laid on the list of estates: for instance, January 15, 1673-74, a rate of half-penny on the pound to pay for the five miles purchased east of the river, so that the division was made upon the same terms as the payment.

The General Court had, at a session held May 8, 1690, granted that so much of the town as lay east of the Great River should be a town by itself, and on June 22, 1692, had named the new town "Glassenbury." This accounts for the fact that the whole town were to share in the present division, while only the portion west of the river shared in the division of 1671. The two divisions are thus seen to harmonize in this respect, as the whole town was now west of the river.

[1] 1 Town Votes, 94.

At a town meeting held October 15, 1694, a committee was chosen to view the commons and make the division, consisting of Mr. James Treat, Capt. Rob't Weels (Welles), Lieut. Wm. Warner, Serg't Jno. Weels (Welles), and John Stadart (Stoddard), Serg't John Curtis, and John Chester, Jun. The committee reported at a town meeting, held April 15, 1695, in favor of making a general division of five different tiers of lots. The first tier was located at the extreme south end of the town, half a mile in breadth, and running from east to west, between Middletown highway and Mattabeset river, probably extending to Richard Beckly's grant. The second tier was parallel to the first, and of the same length and breadth, north of it, with a space of twenty rods between for a highway. Neither of these tiers is in Newington, but in Rocky Hill.

The third tier was next to the Hartford line, and is in Wethersfield probably. The fourth tier is in Newington, and ran from Hartford to Middletown, half a mile in breadth, reserving half a mile between the front of the west lots and this tier for a common. This tier is now bounded west by the highway running north and south in front of the meeting-house, and east by the old road under Cedar Mountain. All the land between this tier and the west division, except the saw-mill lots, was common and undivided. The fifth tier was parallel to, and north of, the second, with a space of ten rods between for a highway, and is in Rocky Hill.

Every man was to have half an acre to a pound in the list of 1693. He who drew number one was to have the east lot in the first tier, and so on through that; then beginning at the east end of the second tier; then, when that was appropriated, to take tier number three; then the Newington tier, beginning at the north end, and finishing up with the fifth tier. The lots were of unequal size, depending upon the number of pounds of each man in the list.

This report was acted upon, and at the same meeting the inhabitants drew lots; and Serg't Obadiah Dickinson was chosen to draw lots for those who were not present to draw for themselves. There were 165 in all, called in alphabetical order, as their names stood in the list. Some thirteen thousand acres were thus divided.[1]

[1] The numbers were as follows: Joseph Andrus 145, Doct'r Gershom Bulkley 13, Andrew Atwood 131, John Beckley 117, Benj. Beckley 5, Sarah Bishop 19, Nath'l Beckley 17, John

The apportionment and location of every man's lot must have been a matter of subsequent measurement and adjustment. This was the second general division of lands in Newington, and the tier running through Newington was called by our fathers the "east tier," in contradistinction to that adjoining Farmington; so that there were now two divisions of land in Newington through its whole length from north to south, half a mile apart, with the saw-mill lots near the pond sandwiched in between them.

Among the proprietors of this second division of lots, we recognize as Newington names those of Andrus, Atwood, Belden, Boardman, Churchill, Clark, Deming, Dickinson, Dix, Frances, Gilbert, Goodrich, Griswold, Hunn, Hurlbut, Kilbourn, Lattimer, Seymour, Smith, Stoddard, Steel, Welles, Willard, Kirkham, Robbins, and perhaps others. They probably soon settled here.

FIRST SETTLERS.

According to tradition, the earliest settlers bore the names of Andrus, Slead, and Hunn. The records show that John Slead bought a fifty-two acre lot in the west division, December 16, 1681, and half of the next lot south, November 10, 1694; and it is said that he built a house near where the old Academy now stands. Samuel Hunn bought of Lazarus Hollister his lot, num-

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Belden 142, Jonat. Belden 103, Joseph Belden 87, Sam'l Belden 120, Edward Benten 55, Peter Blin 156, Mr. Nat. Boman 59, Isack Borman 58, Sam'l Borman, Jun. 42, Clark Sam'l Borman 9, Dan'l Borman 101, Jonat. Borman 27, Nath'l Borman 157, Jno. Brunson, Jun., 165, John Brunson, Sen., 143, George Buttolph 76, David Buttolph 160, Sam'l Butler 7, Nath'l Butler 132, Rich'd Butler 134, Jonat. Buck 138, Sam'l Buck 63, David Buck 22, Henry Buck 44, Ezek. Buck 124, Tho. Biggs 45, Capt. Jno. Chester 89, Jno. Chester, Jun., 83, Mr. Steph. Chester, Sen., 104, Steph. Chester, Jun., 49, Tho. Chester 32, Joseph Churchill 152, Clark Benj. Churchill 137, William Clark 66, Lidia Cole, 48, Sergt. Jonat. Colefox 46, John Crane 102, Jacob Crane 51, Israel Crane 109, Abraham Crane 116, Sen'r Widdo. Crane 106, Joseph Crane 163, Moses Craffts 83, Joseph Crowfoot 151, Serg't Jno. Curtis 30, Jun. John Curtis 125, Serg't Jno. Demming 123, Sen'r Jonat. Demming 98, Drum'r Jno. Demming 121, Sam'l Demming 67, Widd. Sarah Curtis 81, Ebenezer Deming 57, Smith Jonat. Deming 111, Jonat. Deming, Jun. 73, Serg't Obad. Dickinson 140, Obad. Dickinson, Jun. 99, Jno. Dickinson 126, Leo. Dix 119, Sam'l Dix 41, John Durrant 19, Mr. Tho. Fitch 104, Qua'r Nath'l Fott (Foot) 107, Rob't Frances 86, John Frances 84, Tho. Furbush 38, Benja. Gilbert 12, Josiah Gilbert 127, Jonat. Goodrich 99, Jno. Goodrich 141, Wm. Goodrich 146, David Goodrich 128, Jacob Goff 118, Phil. Goff 80, Moses Goff 69, Aaron Goff 139, Tho. Griswould 16, Jacob Griswould 20, Michael Griswould 136, Joseph Grimes 37, Nath'l Hunn 133, Widd. Rebi. Hall 50, Sam'l Hurlbutt 150, Steph. Hurlbutt 70, Cor. Hurlbutt 74, Serg't Jno. Kilborn 161, Ebe. Kilborn 97, George Kilborn 82, Cor. Jno. Lattimer 153, Sam'l Lattimer 110, Mr. Morecock 112, Rich. Mason 6, John Macky 52, John Nott 61, John North 158, Wm. Powel 53, John Rennals 8, Daniel Rose 15, John Rily 159, Jos. Rily 2, Jonat. Rily 144, Isaack Rily 14, Zacha. Seimer 71, Theop. Sherman 18, Jonat. Smith 122, Sam'l Smith 60, Tho. Standish 139, John Stoddart 129, Joshua Stoddart 31, Nath'l Stodart 33, Ens. Jno. Stedman 162, James Steel 78, Cor. Sam'l Talcott 34, Eliz'r Tallcott 36, Jos. Tallcott 47, John Taylor 105, Sam'l Taylor 23, Will. Taylor 26, Henry Tobe 20, Lieut. James Treat 92, Jun. James Treat 108, Serg't Joshua Robbins 100, Mr. Joseph Rowlandson 77, Lieut. Wm Warner 147, John Waddams 96, Capt. Robert Weels (Welles) 113, Serg't Jno. Weels 93, Serg't Tho. Weels 54, Mr. Tho. Wickham 1, Tho. Williams 11, Jacob Williams 114, Simon Willard 25, George Woolcut 154, Joseph Wright, Sen. 56, Joseph Wright, Jun., 43, Sam'l Wright 135, Tho. Wright 68, Lidia Wright 3, James Wright 155, Jno. Russell 24, Ens. Jno. Wyat 73, Will Burnham 72, Mathew Barns 94, John Coleman 70, Wm. Clark, Jun. 40, Widd. Martha Crane 65, Ben. Hale 85, Jno. Howard 28, Lieut. Tho. Hollister 117, Lazarus Hollister 91, Lieut. Steph. Hollister 149, Jonas Holmes 62, Wm. Smith 95, Wm. Tryan 21, Sam'l Kircum 64, Mrs. Mary Robbins 30, John Williams 35, Mr Sam'l Woolcot 148, John Wyard 4. (1 Town Votes, 118.)

ber ninety-one in the east tier, containing twenty-five and one-half acres, August 14, 1695; and the tradition is that the first settler, by the name of Hunn, settled at the north part of the town.

Joseph Andrus had his house fortified as a house of refuge and defence from the Indians, and it was located twenty or thirty rods from the old meeting-house, and still stands. He was a large landholder. Some of his purchases have already been mentioned.

THE WEST DIVISIONS MADE A PARISH.

By the year 1708, the settlement at these west divisions had increased to such an extent that the inhabitants petitioned the town to be a distinct parish. Their petition was not granted; but another one was presented at a town meeting held December 24, 1712, which was granted, and a committee was appointed to locate the site for a meeting-house on the commons between the two divisions, and make return thereof to the next town meeting. This committee made the following report at a town meeting held March 23, 1713:

"At a town meeting in December last, we, the subscribers, being appointed and impowered to consider and determine where the meeting-house (should be erected) for the public worship of our inhabitants dwelling towards the west of our township; accordingly we did, on the eighth day of January, 1712-13, view several places in the commons lying between the two west divisions of land in our township, and do agree and determine that the said meeting-house, when it is erected, shall stand on that piece of cleared land adjacent to the house of Joseph Hurlbut and John Griswold, westerly, about the middle of said land, on the west side of a small black oak tree.[1]

BENJAMIN CHURCHEL.
GEORGE STILLMAN.
JACOB GRISWOLD."

This return was accepted by the meeting, and this choice of the site was, in October, 1715, confirmed by a committee of the General Court. At the May session of the General Court, in 1713, the new parish was formally chartered.[2]

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[1] 1 Town Vote, 151.

[2] See "Annals of Newington" (page 1—17) for the full history of the charter of the parish.

PARSONAGE LAND.

Having thus obtained the privilege of being a distinct society, the west inhabitants, at a town meeting held December 7, 1713, presented the following petition for a grant of parsonage land:[1]

"We, who are the west inhabitants in this town of Wethersfield, having obtained liberty, both from the town and also from the General Court, to be a distinct society for the worship of God, we do at this time and at this present meeting, humbly request a piece of land for a parsonage; and in granting this our request, you will much benefit and oblige us, who are yours to serve.

"JABEZ WHITELSY,
"NATHANIEL CHURCHEL, } *Committee.*"

At this meeting, December 7, 1713, the town, in answer to the above written, did grant by vote that Capt. Robins, Lieut. Churchel, Lieut. Belding, and Joshua Robins, 2d, shall be a committee to lay out fifty acres of land at the west division, to be for an accommodation of the ministry there.

And this fifty acres was laid out by the committee on the commons, opposite the present residence of Martin Robbins, Esq., and continued to be held and improved as parsonage land until sold by the society in 1774, by a lease for 999 years.

THE FIRST MEETING-HOUSE AND MINISTER.

It is to the honor of our forefathers, that when they came over Cedar Mountain from Wethersfield, and planted in this vale their own habitations, they forgot not to put up a house to the Lord of all the earth. And they took care that His house should be the costliest, and located upon the fairest sight, of all in their community. If it was rude and rough in the light of the present day, we must remember that more rude and rough were their own humble dwellings. This crowning eminence, "beautiful for situation," has been consecrated as a hill of Zion by two successive meeting-houses, where for one hundred and sixty years the generations have come up to worship.

The first meeting-house was raised in April, 1716, upon a site a few rods southeast of the present church, and west of the house of Horace Kilbourn, facing to the east, and standing in

[1] 1 Town Votes, 154.

the highway. The straitened circumstances of the people are shown by the slow progress of the building to completion. Indeed, it never was finished inside except the pulpit, pews, galleries, and gallery stairs, which were at the northeast and southeast corners of the house. The next month after it was raised, the society voted to cover and underpin it. It remained in this condition, without floors or windows, for the next four years. On April 21, 1720, the society voted to lay a floor of hewed plank, put in the lower tier of windows, and to make doors. The next month they voted to substitute boards for a floor, in place of hewed planks. September 15, 1720, it was voted to lath and plaster the walls, and lay the floor, and committees were appointed to do the work. The floor was laid, but the walls were not lathed and plastered for some years. In the meantime the society had, on August 5, 1720, chosen the Rev. Elisha Williams as their minister, and on December 6, 1720, the society appointed a committee to treat with him in order to a settlement, and to endeavor to get a piece of land for him from the town. A satisfactory arrangement was soon made with him, for on December 21, 1720, the society voted to give him one hundred and seventy pounds for a settlement, to be paid in two years, in money or labor, in building him a house. It was further voted to give him two days' work in a year, of every man that was then or should be in the society, from sixteen years old and upwards, capable of labor, for five years. Such a vote as this seems a remarkable exercise of power to us, but it did not probably seem so to those who passed it, and it was, in all likelihood, not an uncommon occurrence in those days.

It is, perhaps, not unjust to say that religion then wore a sterner aspect than now, and won its way too much by the law of the land, and too little by the law of love. Our ancestors knew more of the doctrines of the Gospel than of its true spirituality, and bound themselves under its legal formalities, at the expense of fully enjoying its glorious liberty. They were men of strong and stern characters, firm in their convictions of right, and unyielding in their determination to defend them. Men of such caliber were well fitted to grapple with the difficulties that beset them, and become the founders of a nation.

Mr. Williams must have preached before this vote was passed to settle him; but when he first came to the people for that purpose is uncertain. It is probable that he had preached to them

before August 5, 1720, as they then made choice of him for their minister, although at that time there was no floor to the church.

The town on March 6, 1720-21, made a grant of eight acres of land to Mr. Williams,[1] to be laid out in the common land, near to the Widow Elizabeth Andrus's dwelling-house, northwestwardly, so as not to hinder or obstruct any highway; and Lieut. Robert Welles, Mr. Jabez Whittlesey, and Jonathan Burnham were appointed a committee to lay the land out to him. They selected the eight acres northward of Widow Andrus's barn, fifteen or sixteen rods, and made return of their doings to a town meeting held December 11, 1721, when their action was approved.

Mr. Williams must have removed his family to Newington before his house was built, for on February 16, 1720-21, the society granted him liberty to make a seat or pew for his family in the meeting-house; which would also seem to prove that, up to this time, the church contained neither seats nor pews.

The society had the building of Mr. Williams's house and the finishing of the meeting-house on their hands at the same time. It was a heavy burden upon them. On February 8, 1722, it was voted to build a pulpit and deacon's seat. When these votes were carried out, the house was considered in a fit condition for holding the ordination exercises of the minister. On September 12, 1722, the society voted to keep Wednesday, October 3, next ensuing, "as a fast, to implore divine assistance of God in gathering a church of Christ here, and in the ordination of the Rev. Mr. Elisha Williams"; and Wednesday, October 17, thereafter, was appointed as the day of ordination. The Rev. Stephen Mix, of Wethersfield, and Mr. Samuel Whitman, of Farmington, were chosen to assist on the day of fasting, in organizing the church.

Let us take a glance at this little gathering. In the high pulpit are the three ministers; at the right of the pulpit sit the family of Mr. Williams, in the seat or pew which he was permitted to make for them himself. In front is the deacon's seat, where sits Deacon Joseph Andrus. A new deacon is elected, Mr. John Deming, who takes a seat by his side. The rest of the congregation arrange themselves upon the seats as they please, for no committee has been authorized to seat them as yet; however, the males sit upon one side, and the females upon the other side, of the church.

We glance at the building. No paint has ever touched its

[1] 2 Town Votes, 11.

walls, which are yet unlathed and unplastered; we see the upper tier of windows are not yet in, and the October breeze has free course over the heads of the congregation. We see there are galleries, but they are not occupied, for there are no floors to them; however, the gallery stairs are found convenient seats for the children, who are separated from father and mother, and placed all together under the charge of a tithing-man, who has no easy task to subdue to proper decorum the un-Puritanic tendencies of these young Puritans, who while away the time in counting the rafters of the roof, or at last fall asleep, and dream of playing upon the huge beams that cross from plate to plate. Forty and six years was the Temple at Jerusalem in building. Six years and more have been spent in bringing this house to its present state. Eighty years it stands, and its building is never completed.

At the first society meeting after the ordination, a committee is appointed to the important and delicate duty of seating the church, who pay due regard to the list, age, parentage, and usefulness of the congregation. As we see that *list* stands first, and *usefulness* last, in this table of degrees, we are reminded that, after all, our fathers were men of like passions unto us, even in these days of corruption in high places. The Pharisees were not singular in desiring the highest seats in the synagogues; and we can imagine the gratification of some of our good ancestors as they were advanced to the highest seats, and the heart-burnings of others who were told to "sit down lower."

They were not called to meeting by the church-going bell but by the beat of a drum, which, by its martial sound, must have reminded them that the Christian life was a warfare against sin and Satan, and in addition to that, in their own cases, it was a warfare against the treachery of the Indian. The musket, as well as the Bible, was in their hands. The latter was their sure defence against the wiles of the devil, and the former against the darts of the red man.

But we turn with pleasure from this warlike accouterment to a vote which provided two horse-blocks for the accommodation of the people. What happy associations cluster about these necessary adjuncts to the village church, in the primeval days. When the long sermon was over, and the benediction pronounced, the sedate deacon led his horse up to the block and mounted into his saddle with that grace born of long practice, while his

wife mounted upon the pillion behind him, embracing his manly form with her right arm, as they homeward jogged their way and talked over the sermon. Perhaps the doctrine of election had been the theme, and they thanked God that they had, by his free grace, been called from Nature's darkness into the marvelous Gospel light. This couple were followed, perhaps, by his robust son and a buxom daughter of one of the neighbors, whom he had taken on as a matter of accommodation, possibly. The good deacon hears their lightsome laugh, and he fears they are not talking upon the sermon. He looks back, but John is too far in the rear to see the reproving glance, or his attention is too busily engaged. His wife reminds the deacon that they were young once, too, and slightly tightens her grasp. He does recollect, and the sweet sunshine of that recollection pours into his heart, and he forgets the sermon, the doctrine of election, and even for a while that it is the Sabbath day.

John takes his companion home, having made an appointment to take her to make a call after sundown,—for Sunday is over at sundown, and there are no lights in the meeting-house, and no evening meetings are held there. The evening call takes place at a neighbor's, where there are several sons and daughters of the vicinity gathered. Cider and apples are brought on; tallow candles shed theirs oft radiance over the lively scene, as this one tells of the number of wolves he has shot since the last bounty offered for them by the town, while another relates an encounter with a bear, or a lucky escape from a hostile band of Indians while on a distant hunt.

The restraints of the day are forgotten. The hours glide on with good cheer, and promptly at nine o'clock the rustic youths mount their horses for home, with their Dulcineas mounted behind them. Who can recount the romance of those Sunday evening rides home! They are spiced with a little danger; but the children of that generation were reared amid dangers. They were not unduly startled by the howl of the wolf in Pipe Stave Swamp, or the cry of the loon in the mill-pond, or the pow-wow of the Indians living on its banks. Their hearts are only knit closer together, and their destinies more firmly united.

Mr. Williams remained the pastor of the church in Newington between five and six years, until May, 1726, when he accepted the position of Rector of Yale College.[1]

[1] President Stiles has the following memoir of Rector Williams: "1694, August 24, born at Hatfield, son of the Rev. William Williams. 1708, admitted sophomore in Harvard College,

THE NAME OF NEWINGTON.

For several years prior to 1700, Newington was called "Cow-plain," and this name was kept up for some twenty years in the last century. The name of "Newington" first appears in our society records under date of December 15, 1718, and it was legally invested with that appellation by Act of the General Court in May, 1721. It is said to have been so named "out of regard to the place of Dr. Watts's residence, near London." Newington in England is situated on the south bank of the river Thames, in the county of Surrey, and is a suburb of London, nearly opposite Westminster Hall, the Parliament House. It contains the Surrey Zoological Gardens on its southern portion, and on its northern is located the famous Bethlehem Hospital for lunatics, which name, corrupted into Bedlam, enriched the language with a new term for a place of noise and uproar. It is at least three thousand miles from Bedlam to our own quiet Newington, which has ever been removed a long distance from tumult, corruption, and crime. May it never awake to the maddening activities of its London namesake! Far preferable is the serene beauty of its Sabbath repose.

THE BURYING GROUND.

It was the custom in olden time to locate God's acre very

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and educated under Mr. Tutor Remington. 1711-1714, graduated A. B. and A. M., by Mr. President Leverett, and soon married Miss Eunice Chester, and settled at Wethersfield. 1717, made tutor of refugee scholars at Wethersfield by the Rev. Messrs. Woodbridge and Buckingham, two trustees; afterwards chosen and approved at a legal meeting of trustees of the College. 1718, member and clerk of the Assembly. 1720, severe fit of sickness—sanctified. 1721, aged 27, ordained pastor of the church in Newington. 1726, aged 33, installed Rector of Yale College, elected 1725. He filled his chair with great usefulness and honor thirteen years. He was a good classical scholar, well versed in logic, metaphysics, and ethics, and in rhetoric and oratory. He presided at commencement with great honor. He spoke Latin freely, and delivered orations gracefully, and with animated dignity. While a boy, I heard him make his valedictory oration at the commencement, 1739, when he resigned his office. He was a man of splendor."—Prest. Wolsey's Hist. Dis., 104-5.

Yale College was removed from Saybrook to New Haven, by votes passed by the trustees October 17, 1716, and April 5, 1717. The first commencement held in New Haven was on September 11, 1717. That year there had resided thirteen scholars at New Haven, fourteen at Wethersfield, and four at Saybrook. On September 12, 1718, there was a commencement held at New Haven and also at Wethersfield. At the latter, Mr. Woodbridge presided, assisted by Mr. Buckingham and other ministers, who signed certificates that the scholars, five in number, who graduated, were worthy of the degree of Bachelor of Arts. On September 29, 1725, the trustees chose Mr. Williams to be rector, and appointed Mr Woodbridge, Mr. Buckingham, and Mr Whitman, to obtain his acceptance of the office. The circumstances of Mr. Williams's removal were not settled before the next commencement, September, 1726, and therefore Mr. Andrews still presided. On the next day after, Mr. Williams was installed Rector in the following manner, viz.: In the library, before the trustees, he gave his consent to the confession of faith and rules of church discipline agreed upon by the churches of this colony in 1708. After dinner he made a public oration in the hall; and the trustees successively came and saluted him as rector. He resigned at a meeting of the trustees October 31, 1739. See Clapp's Hist. of Yale College, 10-35.

There is a tradition that Mr. Williams acted as tutor while in Newington, and had Yale students at his house. It was a large house, and might have easily accommodated them. In the Yale Triennial Catalogue he is put down as tutor from 1716 to 1718. He died at Wethersfield, July 24, 1755, in the sixty-first year of his age. His funeral sermon was preached by the Rev. James Lockwood, and was afterwards printed.

near God's house. This custom was followed in Newington. At a town meeting held March 7, 1726,[1] the "town granted to Newington Society one acre of land for a burying place, near their meeting-house or elsewhere in the half mile common, and to be laid out by Deacon Jabez Whittlesey, Deacon John Deming, and Richard Boardman, who shall bound out the same by sufficient monuments, and record it to said Society." This committee afterwards reported[2] that they had "laid out an acre of land for said purpose, a little north of the meeting-house in said Newington, including the old burying place, and bounded it out by sufficient monuments, it being sixteen rods in length east and west, and ten rods in width north and south." The date of this report is December 4, 1752; and yet they must have actually made choice of the burying place soon after they were appointed, in 1726, for we find by the inscription on her grave stone, that "Lydia, the wife of Pelatiah Buck, who died July 29, 1726, in the 28th year of her age," was "the first that was laid in this yard"; and upon another monument, that "Mr. Simon Willard, who died January 8, 1726-7, in the 66th year of his age," was "the first male laid in this yard."

The committee, in their report, state that this acre, which they laid out, included "the old burying place." Such language seems to imply that there was an ancient burial place here before the grant of the town was made. It may have been an Indian burying ground, long before the white man thus appropriated it, and such we believe is the tradition.

There have been, in the last half century, two additions to this burying ground: one strip upon the south side, south of the walk, and the other upon the west, bought in 1865. These two additions were made by the School Society, into whose charge it seems to have fallen at some time during the early part of Dr. Brace's ministry. It is believed that the last vote of the Ecclesiastical Society relating to the burying ground, was passed at a meeting held February 2, 1807. Since that time the School Society exercised jurisdiction over the subject till 1856, when all school societies were abolished, and their property vested in the towns.[3] Our School Society was re-established in 1862,[4] and specifically invested with all its former powers as to burying grounds

[1] 2 Town Votes, 39.
[2] Town Votes, 166.
[3] Acts of, '56, page 30.
[4] 5 Private Laws, 501.

in 1860,[1] and again abolished and the town invested with all its property, powers, and immunities, in 1872.[2]

Before 1726 the people of Newington must have buried their dead in Wethersfield, where they attended church till they had a minister of their own. It must have been a sorrowful duty to have carried the remains of their departed loved ones over the hills and across the valleys to Wethersfield, and there consigned them to the dust, so far removed from their daily life. Surviving friends and relatives could not readily go and weep at the grave, or plant flowers thereon. It was far longer than the scriptural Sabbath day's journey.

It may not be out of place to notice some of the inscriptions in our grave-yard; an interesting chapter might be written of each, but we will let them tell their own brief story:

"Capt. Martin Kellogg.
Died Nov, 13, 1753. AE. 68.

"He was taken prisoner by the Indians, at Deerfield, Mass., suffered greatly at two subsequent captures, and was afterwards eminently useful as Indian agent and interpreter to the Six Nations."

"In Memory of
"Mrs. Sibbell, Wife of Dea. Joshua Andrus,
"Who Died
"May ye 30th, A. D. 1785, in ye 80th year of her age.

"N. B. The above-named when more than 40 years old was delivered of 8 children at 3 births, 7 of them born alive, within the space of 2 years and 5 months."

"To the memory of General Roger Welles.

"He was liberally educated: as an officer in the army and militia he served with great reputation. He was a member of the Legislature, a good citizen, a kind husband and an affectionate father. He departed this life, greatly lamented, May 27th, A. D. 1795, in the 41st year of his age."

"In Memory of the Rev. Joshua Belden.

"He was born July 19, 1724; was settled in the gospel ministry in this place Novem. 11, 1747, and actively discharged the duties of the pastoral office until November, 1803. He died July 23d, 1813.

"Faithful in the discharge of the important duties of his office, he was a plain, practical dispencer of the word of life. Possessed of a sound and discriminating mind, he did not shun to deliver the whole counsel of God."

[1] 6 Spec. Acts, 21.
[2] Spec. Acts, 72, p. 1.

"Rev. Joab Brace, D. D.,
"Ordained here January 16, 1805. Died April 20, 1861, aged 80.
"Pastor Fifty-six Years.
"A Good Minister of Jesus Christ."

"David L. Seymour,
"of Troy, N. Y.
"Born in this town Dec. 2, 1803.
"Died Oct. 11, 1867."

There, also, peacefully slumber the remains of the Hon. Martin Welles, who was born in Newington December 7, 1787, and died January 18, 1865.

We might add to this catalogue the names of many worthy sons and daughters of Newington who have been laid at rest. If their names are not recorded here, we know that they are in another book, where our own also appear, and which we shall hear read on that grand occasion when we shall all be present together once more. May it be a day of joyful celebration to us all!

THE POUND.

The town, by a vote passed March 6, 1720–21, authorized the inhabitants of the West Society to make a pound; and the Society, December 19, 1726, voted that the pound should be located "near about Caleb Andrus's corner," and Ebenezer Kilbourn was appointed Pound-keeper.

It was located west of the first meeting-house, a few rods north of its present location. There was a passage-way between the church and the pound, but the road run east of the church, and consequently east of its present position. The pound was removed to its present location within the memory of persons now living.

ROCKY HILL.

The town passed a vote March 5, 1721-2, consenting that Rocky Hill should be a distinct parish, comprehending the three southern tiers of land in the town, if the General Assembly should see fit to confirm the grant—which was done in May, 1722. The parish was named Stepney in May, 1723, and incorporated as the town of Rocky Hill in 1843.

THE SECOND MINISTER.

Several months before Mr. Williams's final removal to Yale College, the Rev. Simon Backus, of Norwich, is said[1] to have been introduced into the place. He graduated at Yale College in 1724. The society, on August 24, 1726, voted to call him as their minister. September 5, 1726, the society voted the terms of his settlement, and he accepted them September 7, 1726, and was ordained January 25, 1727. The town, on March 5, 1732-33, granted to him ten acres of land, to be laid out somewhere near the parsonage lot,[2] "always provided and on this condition only, viz.: That the said Mr. Backus, or said society shall for him, immediately build a house thereon, and that said Mr. Backus shall continue in the work and service of the ministry in said Newington Society during the continuance of his personal capacity therefor, and all to be upon the proper cost and charge of said society."

This grant of land was laid out to Mr. Backus on the north side of the parsonage land, and his house built thereon, facing to the north, on the road leading west from the house of Henry M. Robbins. He married, October 1, 1729, Eunice Edwards, daughter of the Rev. Timothy Edwards, of East Windsor, and the sister of the Rev. Jonathan Edwards, of Northampton, who sometimes preached in Newington.

Mr. Backus was an acceptable pastor to his people. He had a family of seven children, and apparently had a somewhat difficult task to support them, and became involved in debt. Application was made by the parish to the General Assembly in May, 1732, for his relief, but none was granted. He went as Chaplain to the Connecticut forces, at Louisburgh, in 1745, where he died March 15, 1745-6. After his disease his effects, in clothing, money, etc., amounting in value to about £300, were shipped for transportation home, but were either lost or taken by the enemy. The General Assembly, in May, 1746, upon the application of his widow, granted her £100, and in October following £200 more, for her relief. His son, the Rev. Simon Backus, graduated at Yale College in 1759, and died at Bridgeport August 7, 1823, aged 85. Our church records show that he was admitted to communion in this church May 3, 1761.

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1 Dr. Brace, Dis., 14.
2 2 T. V., 87.

TITLES, MANNERS AND CUSTOMS.

The old records frequently show the prefixes of "Mr.," "Goodman" and "Goodwife," to the names of persons. It is said that the title of *Sir* or *Gentleman* was given to men of liberal education, magistrates, and ministers, while to a man of common standing was given the title of *Goodman*, and to his wife that of *Goodwife*. This custom was brought over from England, and the appellation of *Goodman* is said to have arisen from the practice, in courts of justice, for the Crier, when he had called over the names of the jurors in a case, to bid them, *attend, Goodmen and true*.

The frequency and particularity of military titles occurring in the old records attest the respect and esteem of our fathers towards the military service. Whoever was general, colonel, major, captain, lieutenant, ensign, sergeant, or corporal, was sure to have his title prefixed to his name whenever recorded. It is not to be wondered at when we consider the importance of the military in the ancient days. Surrounded by treacherous foes, the lives of the early settlers depended upon the efficiency of the military arm, and every man was, in case of necessity, a fighting man and trained to the use of arms. It was a matter of self-preservation.

Marriage was looked upon as a high religious duty and privilege, and the candidate for matrimonial honors did not wait till he had acquired a fortune before he took unto himself a wife. Courtships were generally short, sharp and decisive. A single illustration of this may not be uninteresting. The Rev. Stephen Mix, of Wethersfield, who was the pastor of that church when Newington was made a parish (having been settled there in 1794), when he thought it fit to choose a life partner, went to Northampton, to the house of the Rev. Solomon Stoddard, who had six blooming daughters. Mr. Mix informed the father that he was in search of a wife, who thereupon called all his daughters into the room and introduced them to Mr. Mix and retired. Mr. Mix cast his eyes over the lovely group, immediately made his choice, offered his hand on the spot to Mary. She asked time for consideration; he granted it, and returned to Wethersfield. He soon received this pointed reply:

"NORTHAMPTON.

"REV. STEPHEN MIX:

"YES.

"MARY STODDARD."[1]

1 Belden MS.

They were soon after married, and no doubt lived as happily as if he had assiduously courted her for five years.

It was customary for the boys in the streets to take off their hats to the minister when he passed by, ranging themselves in a row and bowing as he went along. There may have been more of awe than of love—of reverence than of regard—in this simple tribute, but it was at least preferable to the free and easy ways of the Young America of the present period. There was a deference paid to age and respectability, which was manifest and outspoken. Men were elected to office because they were honest and capable, and re-elected year after year. Virtue and character were the essential qualifications. Office-holders were chosen largely from the ranks of the church. They were Christain men, and therefore in the truest sense were—

"High-minded men,
"*These* constitute a State."

THIRD GENERAL DIVISION OF LANDS.

At a meeting of the proprietors of the undivided lands in the town, held February 20, 1752, it was voted "that all the common and undivided lands lying within the bounds of Wethersfield" should be divided to the proprietors, and that the division should be "made and proportioned according to the list of freehold estate given in to and made up by the listers in said Wethersfield since the 20th of August last," with the restriction that orphans and landlords should share for their estates as if put in the list in their own names.[1]

Under this division, the half-mile common in Newington, the mountain tier, and all other undivided lands in the town of Wethersfield, were finally disposed of to the several proprietors. But the name of "the commons" has survived even to our own day, as applicable to the tract of woodland north of the center of the place.

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[1] 2 Town Votes, 1. At a meeting of the proprietors, held June 29, 1752, Jonathan Belding, Josiah Griswold and Timothy Wright, were appointed a committee to appraise and lay out the lands. They laid out and appraised 29 tiers, and found the mean price was £37 per acre, and accordingly laid out £37 worth of land to every pound in the list. There were 436 proprietors. Phinehas Andrus drew number one, and had the first choice. He chose his lot at the north end of tier number 14, which was appraised at £50 per acre. He had £15 8s. in the list, which, multiplied by £37 (the mean price), and the result divided by £50 (the value per acre of that tier), gave him 11 acres, 1 rood and 24 rods as his share. His lot is described as bounded "north on the highway called Saw-mill Path." If any one refused to make choice, the committee were authorized to choose for him. Their report is dated February 5, 1753, and is a full statement of the names of the proprietors, the numbers drawn, their list, lot and tier chosen by each, its appraisal and description, and is recorded at length in 9 Wethersfield Land Records, pages 346-419. The votes and doings of the proprietors were fully ratified by the town at a meeting held December 25, 1752. (2 Town Votes, 106).

THE THIRD AND FOURTH MINISTERS.

There have been two ministers in the place, whose pastorates overlapped each other, and, united, extended over a period of more than a century—from November 11, 1747 to January 16, 1855—the Rev. Joshua Belden and the Rev. Joab Brace, D. D. There are some striking parallels in the pastorates of these men. Both were settled at about the age of 24 years. Both resigned the active duties of their pastorates—the former after an active service of fifty-six years, and the latter after fifty years. Both had colleagues, and both survived some years as nominal pastors after the completion of their active services. The full pastorate of Mr. Belden was sixty-six years, and that of Dr. Brace was fifty-six years, making an aggregate of one hundred and twenty-two years. Mr. Belden preached for the last time November 6, 1803, and died July 23, 1813. Dr. Brace preached his farewell sermon January 16, 1855, and died April 20, 1861. Mr. Belden lived to be 89 years old, and Dr. Brace to be 80; united, their ages sum up 169 years. The annals of New England furnish but few, if any, instances of such lengthened services and lives in immediate succession in the pastoral office. Like the apostolic preacher of Cowper, each was

> "Simple, grave, sincere:
> "In doctrine, uncorrupt; in language, plain,
> "And plain in manner: decent, solemn, chaste,
> "And natural in gesture: much impressed
> "Himself, as conscious of his awful charge,
> "And anxious mainly that the flock he fed
> "Might feel it, too."

THE REVOLUTIONARY WAR.

The people of Wethersfield fully shared in the patriotic feelings pervading the country during the war of the Revolution. On the 16th of June, 1774, a town meeting was held for the purpose of taking into consideration the resolutions of the House of Representatives of the colony, passed on the second Thursday of May preceding, and the following resolutions were unanimously adopted:

"The extreme distress to which our brethren in Boston are reduced by the merciless hand of tyranny was then brought under consideration, and *Voted and Resolved*, That this town consider the inhabitants of the town of Boston to be now suffer-

ing for the common cause of American Liberty, and that we are bound in common justice, as well as by the early ties of friendship between our ancestors when, despising every other hardship and danger they fled from tyranny, civil and religious to this continent, then a savage wilderness, and here erected the standard of Liberty; as well as by the laws of common humanity, to afford them all the assistance in our power, both by our advice and counsel, and by giving them a part of that substance which God hath blessed us with, from time to time, as their necessities shall require.

"2d. This town being informed that a Congress of the colonies is proposed and likely to take place soon, do highly approve of it as a necessary, salutary measure, when we hope and trust that a general non-importation and non-exportation agreement will take place and be unanimously come into by the American colonies; but to the deliberations of so respectable a body, and to their superior wisdom, submit what is proper to be done at so alarming and critical a period as this, in which nothing less is attacked than the very lives and liberties of all the freeborn inhabitants of British America, most cheerfully engaging, to the utmost of our influence and power, to come into and promote that universal similarity of sentiment and proceeding on which, under God, our all in life, and every agreeable prospect for posterity is depending."

"At said meeting Messrs. Ezekiel Williams, Elisha Deming, Elias Williams, William Griswold, Martin Kellogg, Charles Churchill and Solomon Dunham, were chosen a committee to receive the contributions of the inhabitants of the town, and cause the same to be transported to Boston, and there delivered to the selectmen, or overseers of the poor in said town, to be by them disposed of as they shall judge best for the relief of the inhabitants of the same."

The battle of Lexington and the destruction of the public stores at Concord took place April 19, 1775, and on the following day the news reached the town by express. An independent company of 115 men, under the command of Capt. John Chester, were speedily mustered for the relief of Boston. They assembled with their fellow citizens on the morning of their departure at the meeting-house, where the divine blessing was invoked upon them by the pastor, amid the tears of the assembly. The devoted band set out on their march, crossed the river, proceeded a

few miles when they were met by a messenger and informed that their assistance at that time was not needed, and they returned home.[1] The following members of that company belonged to Newington: Martin Kellogg, 1st Lieutenant; John Beckley, 3d Lieutenant; Thomas Wells, Sergeant; Solomon Stoddard, Sergeant. Privates: John Atwood, Henry Brown, Benjamin Beckley, Solomon Beckley, James Camp, Daniel Deming, James Francis, John Goodrich, Enos Hunn, Phineas Kellogg, William Kelsey, Moses Kelsey, Selah North, James Stanley, Ebenezer Stoddard, Ashbel Seymour, David Stoddard, Enock Stoddard, Eli Stoddard, Ashbel Wright, Joseph Wright, Leonard Webster, David Wolcott, Zion Wentworth, Amos Andrus Webster, Timothy Kilbourn; 30 in all, in a company of 115 from the whole town. The population of the town, as taken April 27, 1779, was 3,577, of which the First Society contained 1910; Stepney, 881; Newington, 508; and Beckley Quarter, 278; so that, although Newington contained less than one-seventh of the population of the town, she sent more than one-fourth of the men of this company.

The General Assembly met in April, 1775, and passed acts by which six regiments were raised for the war. The second regiment was commanded by Brig. Gen. Joseph Spencer, and the ninth company of this regiment was commanded by Capt. John Chester, of Wethersfield, and was raised in May of

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[1] The following is copied from the original muster roll in the state archives:

"Marched from Wethersfield for the relief of Boston, etc., in the Lexington alarm, in April, 1775: John Chester, Captain; Martin Kellogg, 1st Lieutenant; Chester Wells, 2d Lieutenant; John Beckley, 3d Lieutenant; Barnabas Dean, Ensign; Roger Bull, Clerk; Charles Butler, Sergeant; Thomas Wells Sergeant; Solomon Stoddard, Sergeant; William Warner, Sergeant; Hezekiah Butler, Corporal; Eliel Williams, Corporal; Ebenezer Dickinson, Corporal; Benjamin Catlin, Corporal; William Fosdick, Fifer; William Tryon, Drummer. Privates: Amasa Adams, John Atwood, Henry Brown, Jonathan Belding Balch, Edward Brown, George Bridley, Timothy Brooks, Alvin Bigelow, Thomas Bunce, Daniel Buck, Elisha Belding, Samuel Boardman, John Barnes, John Benton, Return Boardman, Elijah Boardman, Sam'l Boardman 2d, Enos Blakely, Benj. Beckley, Solomon Beckley, Francis Bulkley, Michael Brigden Wm. Crane, Nath'l Coleman, Joshua Cone, Jas. Clark, Daniel Curtis, Zadock Coleman, James Camp, Daniel Deming, Leonard Dix, Joseph Dodge, Elisha Dix, Josiah Deming, Aaron Deming, Jonathan Dallapy, Levi Dickinson, David Dimmock, Samuel Davis, Solomon Dunham, James Francis, Simon Griffin, John Goodrich, Constant Griswold, Ozias Goodrich, William Griswold, Asa Hills, Enos Hunn, John Jackson, David King, James Knowles, Phineas Kellogg, William Kelsey, Moses Kelsey, Richard Montague, Seth Montague, Hezekiah May, Benjamin Morton, Charles Nott, Selah North, Jacob Rack, Joseph Roads, Nathaniel Russell, Thomas Russell, Oliver Robbins, Joseph Stillman, Nathaniel Sambum, Gershom Smith, John Scripture, James Stanley, Ebenezer Stoddard, Ashbel Seymour, David Stoddard, Enock Stoddard, Jonathan Stoddard, Eli Stoddard, Ebenezer Sanford, Charles Treat, Ashbel Wright, Robert Warner, Benjamin Weston, Joseph Wright, Josiah Wells, John Woodhouse, Solomon Williams, Leonard Webster, David Wolcott, Zion Wentworth, Timothy White, Amos Andrus Webster, Isarel Williams, Lemuel Deming, Richard Deming, Solomon Wolcott, Samuel Whitmore, Oliver Pomeroy, Timon (negro), Timothy Kilbourn, Ackley Riley, Solomon Buckley."

The Company drew pay for six days' service, and horse-hire 1807 miles.

"July 11, 1775. Certified by

"ELISHA DEMING,
"LEVI BOARDMAN, } Selectmen."
"S. M. MITCHELL."

that year, and consisted of 109 men.[1] They marched to Boston and took part in the battle of Bunker Hill, June 17, 1775. At the commencement of the battle they were not engaged, having been stationed at Inman's Farm, where the British were expected to land. After the battle had begun they were ordered up with other reinforcements, and at once marched for the scene of action, anxious to mingle in the fray. As they were marching on to the field they met another company marching off, because they had lost their captain. Capt. Chester ordered them to halt, and, on being told the reason of their retreat, "Follow us, then"; was his response, and follow them they did, and fought as long as their ammunition lasted. Three of Capt. Chester's company were killed: Willson Rowlandson,[2] Gershom Smith and Roger Fox. In this company appear the following names of persons from Newington, who were also in the company raised in April, to wit: Ashbel Seymour, Sergt. Daniel Deming, Leonard Dix, James Francis, Enock Stoddard, David Stoddard and Zion Wentworth. Other Newington names appear in this company, and doubtless others enlisted into other companies. It is said that Newington furnished one hundred men to the war—one-fifth part of her entire population, equivalent to all her fighting men. Some few of these names, in addition to those already mentioned, were Roswell Fox, Thomas Fox, Dea. James Wells, William Lany, Simon Kilbourn, John Kirkham, Daniel Warner, Robert Francis, Guinea, (negro), etc.

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[1] Eight Regiments were raised in 1775; six by acts of Assembly in April, and two by acts of Assembly in July. Each Regiment had ten Companies, eighty Companies in all (Rev. War, muster rolls, Roll 11).

"A pay-roll of the 9th Company in the 2d Regiment, raised in the colony of Connecticut by act of Assembly, May, 1775, and Commanded by Brig. Gen. Joseph Spencer:

"May 5. John Chester, Captain; S. B. Webb, Lieutenant; Ebenezer Huntington, Lieutenant; S. Goodrich, Lieutenant; C. Butler, Ensign; Ashbel Seymour, Sergeant; Phin. Grover, Sergeant; Benj. Catlin, Sergeant; Daniel Curtis, Sergeant; James Knowles, Sergeant; Wm. Tryon, Corporal; Joseph Miller, Corporal; Alex McDowell, Corporal; Joseph Andrus, Corporal; John Benton, Corporal; John Russell, Drummer; William Tryon, Drummer; Wm. Williams, Fifer; William Fosdick, Fifer. Privates, Ashbel Wright, Jared Bunce, John Allyn, (Illegible,) Mical Barce, Jon'n B. Balch, Isaac Bidwell, Enos Blacksley, Abrm. Blin, Hez'a Blin, Seth Boardman, Samuel Boardman, Jon'a Bowers, Timothy Brooks, Lery Brooks, Thos. Brooks, Edw'd Brown, Francis Bulkley, Jas. Burnham, Orriu Burnham, Jno. Buller, Jas. McClean, Gid'n Cole, Nath'l Coleman, Wm. Crane, Jos. Crane, Thos. Crosby, John Dallabee, Sam'l Davies, Sam'l Delling, Daniel Deming, Leonard Dix, Seth Paddy, Benj. Evans, Eliphalet Flint, Simeon Fox, Roger Fox (killed in battle), James Francis, Abner Fuller, Jacob Gibbs, Jonas Clark Gibbs, Isaack Goodrich, Hoseah Goodrich, Ozias Goodrich, Elizur Goodrich, Azmah Grant, Constant Griswold, Thos. Hinckley, Asahel Hills, Aaron Hollister, Elijah Hollister, Thos Holmes, Thos. Hoskins, Eli. Hulburt, Silas Hulburt, Jno. Jackson, Seth Kilburn, Christopher Kilby, David King, Asa Loveland, Abisha Marks, Hez'a Mackey, Jno. Miller, Jos. Miller, Jno. Miner, Jas. Murphy, Elihu Phelps, Benoni Powel, Jacob Rash, Oliv. Raymont, Fred Robbins, Willson Rowlandson, Jos. Rowlandson, Stephen Sabins, Moses Scott, Reuben Shipman Gershom Smith, Epaphras Stevens, Hez. Stocking, Enock Stoddard, David Stoddard, Lawrence Sullivan, Ashbel Taylor, Chas. Treat, Elias Weare, Wm. Weare, Josiah Wells, Zion Wentworth, Elizur Wright, Waitstill Dickinson."

[2] "Died prisoner in Boston," is the remark against his name in the muster roll.

The ministry were equally engaged with the people, and fired their hearts with patriotic ardor. They did not hesitate to preach politics and "beat the drum ecclesiastic."

On June 30, 1776, the Rev. Joshua Belden preached a sermon, from which an extract may be taken to illustrate his position in these "times that tried men's souls." The text was from Ezek. 22; 30: "And I sought for a man among them that should make up the hedge, and stand in the gap, before me for the land, that I should not destroy it, but I found none." He improved this text as follows:

"Every one that is able, and whose circumstances will admit, should be ready to stand up in the cause and defence of our bleeding country, and go forth in its defence, and not stick at little things and trifling points of honor, when all that is valuable in the world is in danger and lies at stake. Every one should be ready to put to a helping hand to 'make up the hedge.' This summer seems to be the critical time, and may determine the fate of America. Now is the time to exert yourselves. Now or never! Will you not stand forth to defend your wives, your little ones, your country, your liberty, your religion, and all that is valuable? Will you stand still and see your country sink and not put to a hand to save it? Where is your public spirit, your virtue, your love of your country, your regard to liberty, to religion"? . . . . . "Wo to them that are at ease in Zion, that put far away the evil day, that chaunt to the sound of the viol and are not grieved at the affliction of Joseph!" . . . . . "Such must stand justly reproved, who have no feeling of their country's distress and danger, no hearts to pray or fight for its defence. How justly might such be stripped of all their rights and privileges and be subjected to bondage! There is a text that should be seriously thought of, especially by those whose circumstances point them out as proper persons to take the field against our invading foes, and yet refuse. 'Tis in Judges, v. Chapter, 23d: 'Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.' If there is such a curse against those who withhold a helping hand at such a time, he that stops to save his life by declining any service to which he is called, tarrying at home when called to go abroad in his country's defence, may lose it; while he that loses his life in the cause of God and His people, shall save it.

Men are always safest when in the way of their duty, where God in His providence calls them, though enemies and dangers may stand ever so thick around them."

Truly these are no uncertain sounds, and prove the truth of the inscription upon his tombstone that "he did not shun to deliver the whole counsel of God." With such faithful preaching it is not a matter of surprise that Newington sent all its fighting men into the field.

At a town meeting held April 7, 1777, Messrs. Elisha Wright, Josiah Smith, Joseph Webb, Daniel Ayrault, Solomon Welles, John Belden, John Robbins, Elias Williams, William Griswold, Benjamin Morton, Gideon Hunn, Charles Churchill, Eli Stoddard, Solomon Dunham and Theodore Beckley were appointed a committee to engage, in behalf of the town, to provide necessaries for the families of such soldiers belonging to this town, who have engaged or shall engage and go into any of the Continental Battalions, to be raised in this state, and deliver the same to such families at the price affixed by law, without any additional expense to such soldiers, or such soldiers lodging with or remitting money to such committee for that purpose, agreeably to the recommendations of his Honor the Governor and the Committee of Safety in a proclamation issued March 18, 1777.

At the same meeting Messrs. John Chester, Elisha Williams, Thomas Belden, Elias Williams, Charles Churchill, Joseph Webb, Aaron Porter, Benjamin Wright and Josiah Willard were appointed a committee to consider, and report to the town at their next meeting what further may be best for this town to do in order to furnish their quota of men in order to fill up the Continental Battalions to be raised in this state.

At a town meeting held September 29, 1777, it was voted that a committee be appointed in each society in this town to procure the articles for the use of the army, as mentioned in the request of the Governor and Council of Safety, dated September, 12, 1777, and Messrs. Elizur Goodrich, Chester Wells, Appleton Robbins, Elijah Wright, James Stanley, Joseph Bulkley, Martin Kellogg, Janna Deming and Lieut. Isaac Nash were chosen a committee to procure said articles. Also voted, "That the committee now appointed be directed immediately to procure the several articles mentioned in said request of the Governor and Council of Safety, and the same transmit to Mr. Elijah Hubbard, Commissary at Middletown, to be by him conveyed to the respective

Commissaries of the Battalions of the Continental Army raised in this state, to be by them delivered to the non-commissioned officers and soldiers now in the Continental Army, and that the Treasurer of the town deliver to said committee such sums of money as may be necessary therefor, as shall be directed by the Selectmen."

At a town meeting held July 2d, 1778, Messrs. John Chester, Daniel Buck, John Wright, Justus Riley, Jacob Riley, Joseph Bulkley, Wait Robbins, Charles Churchill, James Welles and Benjamin Beckley were chosen a committee to provide summer clothing for the soldiers in the Continental Army, agreeably to the act of Assembly in January, 1778. Adjourned to Monday next. At the adjourned meeting it was voted, "That the several captains of the militia and alarm-list companies have power, and are hereby authorized, to receive out of the treasury of this town, the money which they paid in as fines, and first examine and see what poor in their several companies are in want of arms, and furnish so many arms as they need, and deliver them into the hands of the Selectmen as town's property, and after a sufficiency of arms are supplied, the remainder shall be applied to hire men to go into the Continental army or into detachments of the militia for a short time, not giving to any man more than twenty pounds lawful money, and be accountable to the town; and that in the absence of the captains of the companies the next commanding officer shall act on this vote as captain.

At a town meeting held August 10, 1779, it was voted, "That every person or soldier drafted by legal authority in this town to serve in the Continental Army until the 15th day of January next, or in either of the two battalions raised by this state to serve until the 1st day of March next, who shall serve during the terms aforesaid, or who shall hire an able-bodied man that shall be accepted by the Muster Master, who shall serve faithfully in his stead, shall be entitled to, and shall receive, out of the Treasury of this town, the sum of one hundred pounds in Continental money, provided that if said drafted man or men shall hire persons as substitutes who belong to this town, such drafted man shall serve in the stead of his substitute in the militia."

At an adjourned town meeting, held June 19th, 1780, Messrs. Elijah Wright, James Lockwood, Chester Wells, John Robbins, Robert Wells, Jr, Solomon Dunham, Charles Churchill,

Benjamin Wright, Thomas Belden and Elisha Williams were appointed a committee "to take into consideration the resolution of the General Assembly of this state in their present session, for filling up their Battalions in the Continental Army, and what is expedient to be done by this town to procure their quota of men, as called for in said resolve, and make report. Adjourned to 1 'oclock to-morrow." Met agreeably to adjournment, and the above-mentioned committee made report, whereupon it was voted, "That each able-bodied, effective man who shall, on or before the 26th day of instant June, enlist himself to serve in the Continental Army, in the Connecticut line of infantry, for the term of three years, or during the war, and who shall legally be accounted as one of the quota of this town, and pass muster accordingly, shall receive as a bounty from this town, in addition to the bounties and gratuities allowed by Congress and the Assembly of this state, the sum of six pounds in bills of credit of the new emissions of March last and June instant, which shall be paid at the time of his being mustered. And it is further voted, that every such soldier, as also those who may voluntarily enlist to serve in any Connecticut Battalion in the Continental Army for the term of six months, or until the first day of January next, shall have their wages of forty shillings per month made good to them—if not by Congress or the Assembly of this state—by and at the expense of this town, in articles of produce at the current market prices in the year 1774; that is to say, in wheat, at the rate of four shillings and sixpence per bushel, and other articles in proportion, or in bills of public credit sufficient to purchase those articles. Also voted, that every such soldier who has a family, the same shall, during his absence in the service, be supplied with necessary provisions, and agreeably to an act of resolve of the General Assembly for that purpose made, and which has heretofore been practiced upon in this state. Also voted, that Messrs. Elizur Goodrich, John Robbins, Martin Kellogg and Solomon Dunham be a committee to borrow the money necessary to pay the above bounty for the town, and on interest until the town shall be able to replace the same, and said committee are to settle with every enlisted person, as aforesaid, on his producing a certificate of his being so enlisted and mustered, and shall take such person's receipt for said bounty on the back of his certificate. Also voted, that a tax of six pence on the pound, in the new emission of bills

or silver money, be laid on the polls and ratable estate in this town, and paid into the treasury, in order to pay the above bounty to the soldiers who shall enlist into the Continental Army, and to make good their wages, according to the above vote relative thereto.

Many votes relating to bounties and taxes are omitted. The following appropriately closes this record. At an adjourned meeting held April 28, 1783, *Voted*, That the selectmen be authorized to procure a quantity of powder at the expense of the town, not exceeding one barrel, for the purpose of firing field pieces or cannon, on account of the JOYFUL NEWS OF PEACE.[1]

THE SECOND MEETING-HOUSE.

Before the Revolutionary war was over, the subject of building a new meeting-house began to agitate the minds of the people. At a society meeting held Dec. 14, 1779, a vote was passed that the society's committee should warn a special meeting "to consider about building a new meeting-house." And from that time till August 28, 1797, a period of eighteen years, they did consider this subject fully, earnestly, and in all its bearings. Every possible site was canvassed, voted upon, chosen, and rejected. Committees of the Court and of the Legislature were invoked to set a stake which should end the controversy. The stake would be set here and there, but the controversy would not end. Like Banquo's ghost, it would not down. At a meeting held July 7, 1791, when the controversy was in its twelfth year, Capt. Martin Kellogg offered his written obligation to give ninety pounds if the building could be located near its present site; but this proposition was met at the instant by a counter one from Lieut. Lemuel Whittlesey, offering his written obligation to give one hundred pounds if the location near Luther Latimer's should be chosen; and the weary contest wore on six dreary years longer.

In 1793 the inhabitants at the southern extremity of the place petitioned the legislature to be annexed to the society of Worthington. In May, 1794, their petition was granted. How much of that result was due to this meeting-house controversy cannot now be ascertained. The society was measured from all points to find the geographical center, with the vain hope that a solution might in that way be found to emerge from the difficulty, but this

[1] See 2 Town votes, pages 239, 241, 250, 254, 259, 265, 266 and 267, for the action of the town relative to the war.

hope was blasted; the center was found to be in the midst of the mill-pond. At last the foundation timbers were prepared. They were drawn to a site, only to be drawn away again. In the course of events they were drawn to the present location; but change continued to be the order of the day. As usual it was proposed to draw them away. The teams were gathered; they were hitched to the foundation timbers by the heavy iron chain; everything was made ready for the order to start. The word was given, the chain straightened, when up stepped the village blacksmith, and he was seen to uplift with his brawny arms a glittering broad-axe, which descended in quick, successive blows. The third stroke severed the chain! Those timbers remained. They are beneath our feet to-day, a monument to the decision of character of David Lowrey.

The controversy was ended. The foundation stone of this house bears the inscription "Sept. 1797." Its walls have looked down upon four generations, and more of the people of Newington, as from Sabbath to Sabbath and on special occasions they have assembled here. They have echoed to the voices of many who are now silent in the yard close by this scene of their earthly achievements. They have heard the feeble tones of the Rev. Joshua Belden, during the last few years of his long life. They have seen the dignified form of the Rev. Joab Brace ascend the pulpit, as year after year for fifty years, with sonorous voice and piercing eye he preached "Christ and Him crucified." For ten years they have seen the Rev. Wm. P. Aiken delivering his finished sermons, and pleading with true, heartfelt eloquence the cause of his Master. For two years they witnessed the fervid oratory and fervent prayers of the Rev. Sandford S. Martyn. For three years they listened to the learned discourses of the Rev. Dr. R. G. Vermilye, and for one year they have resounded to the earnest calls to the sinner to come to Christ, from the Rev. William J. Thomson, our present beloved pastor.

Here, some sixty years ago, first assembled the Sabbath School, which owed its existence to the exertions of the pastor's daughter, Mary Brace, afterwards the wife of the Rev. John Todd, D. D., whose voice has often been heard in this house, and whose books are, every Sabbath, distributed to the children of that Sabbath School. Here Nettleton preached at the time of the great revival, and melted many hearts into a love for Christ.

Here hundreds have publicly enrolled themselves under

the banner of our common Lord and Master by taking that old covenant written in the pulpit-bible, as old as the church itself, and nearly double the age of this house.

Here, when President Lincoln was assassinated, the walls gave expression to the common sorrow by their heavy drapery of wo. Here the infant in its mother's arms has been dedicated in Baptism to the God who gave it. Here, before the pulpit, loving hearts have pledged to each other life-long vows. And here, when life's dream has passed, lover and friend have, for the last time, entered God's house, the farewell words of the preacher have been spoken, the last look taken, and the coffin-lid closed forever.

It would be vain to attempt an enumeration of the many hallowed associations connected with this edifice. May it stand, devoted to its sacred mission, where the multitudes shall come up to listen to a preached gospel, pure and undefiled, long after we shall have been gathered to our fathers.

THEN AND NOW.

One hundred years ago, Newington had a population of five hundred souls; now its population is nearly double that.[1] Then there was not a painted house in the place; now scarcely any unpainted, and many fine residences. Then there was no post-office in the place; now there are two. Then the usual mode of conveyance was on horseback; now we have two rail-roads through our place and good common roads, and luxurious carriages to ride in. Then we had a dilapidated meeting-house; now we have two church edifices and a town hall. Then the people were struggling with poverty; now, by the census of 1870, the real estate was valued at $886,300, and the personal property at $449,200—total, $1,335,500, averaging about $1,600 to every man, woman and child in the place. We boast a bank president, but no doctor; a dealer in tobacco, but no liquor-seller; two grocery stores, but no saloons; two brick-kilns to furnish material for our new houses, a paper-mill for our literature, and a grist-mill for our internal supplies.

The unbroken wilderness that once echoed to the bark of the wolf and the growl of the bear has been cleared away, and now every prospect pleases; the landscape is dotted with the

[1] By special census there was a population of 837 in Newington, 2001 in Wethersfield, July 10, 1871.

abodes of peace and plenty, and even *man*—his womanly half—is fair, indeed.

Then we were a fraction of a town in a colony of Great Britain; now we are *free* as a *nation*, *sovereign* as a *state*, and *independent* as a *town*.

"We are living, we are dwelling,
"In a grand and awful time,
"In an age, on ages telling—
"To be living is sublime."

POEM.

THE OLD TIMES AND THE NEW.

"Breathes there the man with soul so dead,
Who never to himself hath said,
This is my own, my native land?"

Perchance, where tyranny holds sway,
And hearts rebel while hands obey,
Some might be found to hate the soil
On which they only live to toil,
Those helpless hands can deal no blow
To lay the proud oppressor low;
But through Columbia's broad domain
The search might be pursued in vain.
With pride her children spread her fame;
With joy they speak her glorious name;
And now, upon her natal day,
They think of all the thorny way
O'er which her infant feet have trod,
Secure, because upheld by God;
And songs of praise, and words of prayer,
Are borne upon the summer air.
The sunshine gilds her radiant brow,—
We gaze, and cry "How fair art thou."

Look back one hundred years ago:
The darkened sky betokens woe,
While Freedom sees, with fearless eyes,
Columbia's haughty foes arise.
In her defence, a noble band
Pledge life and limb, and heart and hand,
Resolved 'tis sweeter far to die,
Than live bereft of liberty.
The tidings fly: from near and far
Behold the horrid front of war;
See husbands turn from weeping wives;
Hear mothers plead, "God shield their lives."
See maidens, from whose cheeks the rose

Is snatched by grief, and sweet repose
Now banished from the home and heart
Of those who love, so soon to part.

The shadow falls on Newington,
For many a brave and cherished one
Goes forth from happy rural life
To mingle in the fearful strife.
Their pastor, like the saints of old,
(Named rightly Joshua), is bold,
And from the desk proclaims the right
And duty of good men to fight.
With earnest words of lofty cheer,
And maledictions most severe
Upon all cowards, bursts the storm
Of eloquence. All hearts beat warm,
And feel the patriotic glow
Which leads the brave to seek their foe.

To arms! to arms! our heroes cry;
Bring forth the sword and gun!
The British braggarts take the field;
We fear them not, nor will we yield,
O, men of Newington!

From Cedar Mountain's rocky height,
From Brassica's [1] fair hill,
From Birchwood and from far Ten Rod,
From hills and dales the brave have trod,
We come with changeless will.

Through Augurtown's long, winding roads
We take our arduous way;
Through verdant, blooming Christian Lane,
We march to battle, not in vain,
And trust in God alway.

Our hearts resolved, our leaders true,
The victory shall be won;
Then onward boldly let us go,
Our army shall beat back the foe,
And make the red-coats run.

Three cheers for country, army, state,
Three cheers for Washington,
And three for gallant General Put,
Our hero from Connecticut,
New England's favorite son.

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[1] Cabbage Hill.

Farewell, farewell, beloved ones,
God keep you from all pain,
And bear us safely in his arms,
Through danger's path and war's alarm,
Back to our homes again.

These valiant men of stalwart frames,
(Immortal honor to their names,)
Responsive to their country's call,
Enter the army—some to fall
On bloody fields, and some to lie
In dungeons, where they prayed to die.

I've heard my aged grandsire tell
Of his young cousin, strong and well
Till in the sugar house he lay,
And wore his wretched life away.
Released, he reached his home to die;
In yonder church-yard doth he lie.
He sleepeth well, although unknown,
His humble grave without a stone.

But turn we from those dreary years.
The dawn of peace at last appears.
Brave Washington, as good as great,
Has won the game, and cried "check-mate."
The British lion heard and saw,
And straight withdrew his savage paw.
Howling with mingled rage and pain,
He crossed in haste the stormy main.
Columbia's eagle flaps her wings,
Distends her throat, and loudly sings;
The bells ring out, the people shout—
There is no longer any doubt
That these United States are free.
Ah! what a glorious jubilee!
The heart of Newington is stirred,—
Peace is declared—oh, joyful word!
And many of her valiant men
Are welcomed to their homes again.

What a meeting! what a greeting!
Heart, and lip, and eye o'erflow;
Maidens blushing, lovers gushing,
Quite forgotten all their woe.

Father, mother, sister, brother,
Husband, wife, and laughing child,
Now united, gaze delighted
On each face, with rapture wild.

Sweet the singing and the ringing
Of the clear and joyous notes,
While a mother's tender blessing,
Like sweet incense round them floats.

The years roll on. Our village youth
Are trained to honesty and truth,
To worship God, to love mankind,
To strengthen body, soul and mind;
With diligence to till the ground,
And make prosperity abound;
To love the Church, to serve the State,
To early choose a loving mate,
And share with her their joys and cares,
Their ardent hopes and fervent prayers.

Their cheerful helpmates wove and spun.
From dawning light till setting sun,
Brought up a dozen girls and boys,
Nor grew distracted with their noise.
The homespun suits, the frugal fare,
Attested well the mother's care.
Their nerves were strong, they did not faint,
They rarely uttered a complaint,
But kept their houses spick and span,
As only model women can.
Oft as returned the day of rest,
They sought the place they loved the best—
The little church so cold and bare—
And joined in solemn worship there.
Nor winter's frost, nor summer's heat,
Could drive them from that blest retreat.
Their dresses neat, preserved with care,
Were haply always fit to wear.
How would they wonder could they know
With modern belles it is not so.
Ill fared it with the youngsters then,
Taught to behave themselves like men,
For whom the plea, "Boys will be boys,"
Would not excuse the slightest noise.
No doubt, their Sabbath duties done,
They watched with joy the setting sun,
And felt no eager longings rise
For endless Sabbath in the skies,
But "twigs" thus bent grew trees so great,
They sheltered well both church and state

The time is short. We may not tell
Of all which in the years befell

The village—to our partial eyes
The fairest spot beneath the skies—
How calm, how quiet, how serene
Life slipped away, till o'er the scene
Dissension raised his hoary head,
And Peace, affrighted, turned and fled.
Fierce party strife kept friends apart,
And planted anger in the heart.
E'en in the days of Washington,
The bitter conflict was begun;
And round the head of Jefferson,
A bloodless battle fought and won.
(I trust that now we are too wise
To let such angry passions rise,
Or to believe the good alone
Are on *one* side, and that *our own*.
There should be words of cordial praise
For honest Tilden, valiant Hayes;
Each worthy of the chair of state,—
Whom no one need investigate.
Whichever wins, we may rejoice
The people make so good a choice,
Though some predict "the sky will fall,"
And bury us, both great and small.)

But to return—in spite of fears,
Columbia strengthened with her years,
Till came that fratricidal strife
Which aimed to sap the nation's life—
And now, as once their sires had done,
The gallant youth of Newington
Went forth to join the patriot band,
Who fought for their dear native land.
The graves of some are far away
Who live within our hearts to-day;
And some we gladly welcome here,
With grateful words of kindly cheer.
One[1] sleepeth in the quiet spot
Close by the church. Oh, pass him not
Without the tribute of a tear,
For one so young, so brave, so dear.

And yet to-day our hearts rejoice,
From far and near we hear the voice
Of gladness, and from all the earth,
In honor of Columbia's birth,
A multitude have gathered now,
To twine fresh laurels round her brow.

[1] Eugene B. Willard.

Then let us join the glad refrain,—
Joy at last must conquer pain.

Wave our banner high in air ;
  Wake the cannon's roar ;
Bury grief, and banish care,
  Bid them come no more.
See, our eagle spreads her wings,—
Hail, Columbia ! she sings.

Hail, Columbia ! sing we all ;
  What a mighty nation !
And the biggest waterfall
  In the whole creation
Thunders forth with deafening roar,
Louder, grander than before.

Look o'er regions vast and far
  With proud and smiling eye ;
See, with lightning speed, the car
  Madly rushing by ;
And the whistle seems to be
Screaming, "Hail, Columbia !"

Sing, oh telegraphic wires !
  Over land and under sea ;
Sweeter than a thousand lyres,
  Your low-voiced melody.
Sing of progress, sing of power,
  Sing of happy, golden years,—
Surely, now the opening flower
  Of millennial bloom appears.

But turn, oh Muse, essay no farther flight ;
Our goodly village must endure no slight.
Depict its pleasant homes embowered in leaves,
Its lordly Adams, and its lovely Eves,
The mountain, dressed in robes of richest green,
Where nymphs and naiads wander still, I ween ;
Where youths, enamored, to their loves declare
That all they see is most enchanting fair ;
To whom the saucy maidens praise the scene,
Because on every side it looks so green.
If, from that rocky crest, some youth had chose
To leap from life, and leave all earthly woes,
There might have been a tale of love to tell,
And made the rhymer, who with cause complains
Which would have pleased romantic people well
Of want of legends, thank him for his pains.
But lovers here, there's not the slightest doubt,

Have too much brains to ever dash them out.
The pretty maid, if lover change his mind,
Is pretty sure a better mate to find.
The man refused, may feel a moment's smart,
But some wise woman mends his mangled heart,
Consents to keep his house, assuage his woes,
Replace his buttons, darn his damaged hose;
Nor does she sigh to mingle in the strife
For woman's rights, nor care if all her life
She has no vote; she is a governor
Who rules one man, and that's enough for her.
The plaintive low of Glastonbury cows
For woman suffrage, fails in her to rouse
Ambitious longings, pleased in quiet ways
And kindly deeds to pass the swift-winged days.

No place this for idle dreaming;
  Fruitful fields in beauty dressed,
All the land with harvests teeming,
  Industry and skill attest.

Houses springing up, gigantic,
  Near the Junction now appear;
City people, quite romantic,
  Seek for homes and find them here.

And the school-house almost bursted,
  Children, children, everywhere,
Some, whose hearts for learning thirsted,
  Crowded out in deep despair,

Till at last they build another,—
  Joyful sight for children's eyes,—
Standing close beside the other,
  Quite surpassing it in size.

Near, Grace church, with spire ascending,
  Fair without and fair within,
Stands, the cause of God defending
  From the fierce assaults of sin.

In the old church, where our fathers
  Worshiped in the days gone by,
Love, with tender reverence, gathers
Memories too sweet to die.

Pastors, teachers, friends unnumbered,
  Cherished in our inmost thought,
Vanished forms, which long have slumbered,
  Seem to throng this sacred spot.

And we long for word or token
From the land so far away,
That our union is unbroken,
That they share our joy to-day.

How vain the wish. Death's seal, nor rolling years,
Nor prayers, nor bribes, nor floods of burning tears,
Can e'er avail to break ;
But we may follow in the path they trod,
Lean, as they leaned, upon the arm of God,
In heaven, with them awake.

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